

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. S. BURLESON, Postmaster-general.



Vol. XXXV

January 10, 1918

Number 2

A Letter to a Business Man

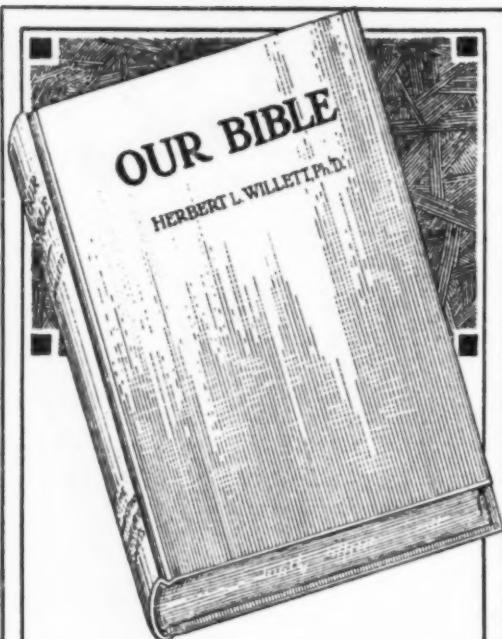
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BOTH DUTY AND OPPORTUNITY

We owe an immediate duty to the thousands out of our own churches and Bible schools who are now in these army units. In Camp Zachary Taylor there are 250 men from the Christian churches of Indianapolis alone. While they were at home we watched after their welfare constantly. Now their need of true, strong and sympathetic fellowship is tenfold greater.

Whatever may be done by the army chaplains and the Y. M. C. A., amid the stress of each week's work, must be supplemented by the churches of nearby towns and cities where the soldiers like to spend their week-ends.

Here is the opportunity of alert and apostolic evangelism. The men are turning toward God as no group of any other generation ever did. Even those who are not so influenced by the seriousness and the idealism of the work before them are made susceptible to new influences, good or bad, by the completeness of the change already made. Just as the evangelism of the Disciples in the past found its fruitful field, not in the fixed communities of the East, but in the new settlements of the West, so its chance today is with the young man in camp.

But the churches near most of these military centers are utterly unable to meet the situation, so it becomes a service for the whole brotherhood through the War Emergency Committee, and so the capital fund of the Men and Millions Movement must be completed by June 1st, that \$100,000 of it may be devoted to this duty and opportunity.

MEN AND MILLIONS MOVEMENT
222 W. Fourth Street, **CINCINNATI, OHIO**

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

JANUARY 10, 1918

Number 2

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Entered as second-class matter, Feb. 28, 1902, at the Post-office, Chicago. Published weekly by Disciples Publication Society, 700 E. 40th St., Chicago

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Straight Talk to Baptists—and Others

BAPTISTS are wroth—some Baptists at least! Their indignation is excited by reports that one of their most prominent laymen—Mr. John D. Rockefeller, Jr.—has said right out in open Baptist meeting that their denomination ought not to insist on immersion as an invariable condition for church membership. This first step he recommended to his fellow Baptists as clearing the way for union with other followers of Christ. Mr. Rockefeller, of course, was meaning to say a very Christian thing. But to hear the criticisms that other Baptists—Baptist ministers chiefly—have heaped on him, one would conclude that he had spoken with shameful disloyalty to Christian truth and Christian faith. The opposition of viewpoints is so extreme that both can hardly represent the spirit of Christ. Which party needs converting—the traditional Baptists who stand for immersion always and forever or such liberal gentlemen as Mr. Rockefeller? The Continent would much regret to seem censorious toward a great company of good men and women. But the issue being raised, its conscientious judgment might as well be acknowledged. It is the traditional Baptists who need converting.

* * *

Do not let it be supposed, though, that their opinion on the form of baptism is what is here referred to as the error from which Baptists ought to be converted. That's a purely external matter. And there's no harm in a Christian believing what he will about externals. The evil all lies in making tests of Christian fellowship out of ceremonial matters. This is certainly wrong, because Jesus Christ himself, and his apostles after him, absolutely rejected every conception of religion which would make man's acceptance with God to depend on observance of any rite or submission to any particular organization. Jesus and the apostles made it clear as daylight that all true religion consists in an inner personal relation of life and love subsisting

between the soul of man and the Spirit of God. And no man on earth is entitled to declare that any outward sign of custom, ritual or authority identifies the true church.

All the signs that identify the true church are spiritual—visible only in the Christian character and service of its members. As for the form of baptism most constant with the practice of the early disciples the Baptists may possibly be right. The claim, however, that the word "baptizo" in the New Testament settles everything is sufficiently answered by the simple fact that with the majority of Christian scholars it settles nothing at all. And the mere circumstance God has left the question where so much dispute is possible ought to be quite enough notice that the form in which baptism is administered is a matter that heaven is very little concerned about.

* * *

There is, therefore, no reason on earth—or in heaven—why the Baptists should not go on baptizing by immersion just as long as they please. But there is profound biblical and spiritual reason why Baptists have no Christian right on account of their preference for immersion to withdraw themselves into a cleft-off branch of the church and refuse to join their fellow Christians in the brotherly communion of the Lord's supper. There may be some who will think this language too stern to be fraternal. But the impulse behind it is most fraternal. If Baptists were not a people much to be desired as comrades in a larger fellowship they would not be worth lecturing in this uncompromising way about their "flocking by themselves." But just because the general Christian world is poorer for the persistent fashion in which the Baptists segregate themselves, it is the inevitable prompting of religious brotherhood to try something that may shake them out of their ill-grounded isolation. Surely it is no unfriendly act to urge Baptists to come out of their narrow corner and fall

to with their neighbors at the immense task of building up a comprehensive church big enough to take in all those who look to Jesus of Nazareth as Son of God.

* * *

The principle of a spiritual church certified by its faith and love, and not by forms and practices, rebukes of course many more than the advocates of immersion. It rebukes just as forcibly all who separate themselves from their Christian brethren in order to teach that the true church of Christ must sing psalms, or repudiate secret societies, or refuse to vote in civic elections, or practice infant baptism, or elect lay elders, or accept the rule of bishops, or obey the pope. There is, of course, nothing intrinsically in conflict with a Christian life and walk about any of the insistences. A man may even be a papist and a good Christian. But no man, papist or anybody else, is a Christian thoroughly conformed to Jesus Christ if he holds that men who fail to see the necessity of his footnotes to Christianity are not Christian. He is not thoroughly conformed to Christ, because he does not say what Jesus said: "He that is not against you is for you." Nor does he say what Paul said: "The kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit."

The thoroughgoing Christian therefore is compelled to say, wherever he beholds evidence of "righteousness, peace and joy in the Holy Spirit," that there the true church of

God exists. When Christians get such vision, Christian union will be here. But let nobody predict under such circumstances the disappearance of all differences of opinion about doctrine and church polity. There will be just as much difference of judgment and conviction on such points as ever. The great change in the situation will be that men will then perceive that they may differ on these external matters without the least need of splitting themselves up into distinct church bodies.

* * *

The capital mistake underlying the denominational situation as it exists in Christendom today is the assumption that disagreement over a specific doctrine or specific church custom requires the disagreeing elements to divide or else abate their convictions. The supposed dilemma is imaginary. All that's required is this: Everybody must be willing—just as in any democratic society—that the majority shall decide all joint practices, and that individual faith shall be governed entirely by individual conscience. There is another verse from Paul which applies perfectly here: "Where the Spirit of the Lord is, there is liberty." And Christendom cannot have Christian union until it goes where the Spirit of the Lord is to get it—to the realm of liberty.

* THE CONTINENT,
Presbyterian Weekly.

Not a Book, But a Searchlight!

THIS editorial is written for the purpose of recommending a book—a small book but great, a book that will do more to settle one's philosophic doubts about the war than any other piece of writing that has come to our attention. It is not a book for every one to try to read. Not every troubled soul should take it up. One should have a little knowledge of the history of philosophy—not much, just about as much as one gets in a regular college course. If one has that much knowledge of the history of philosophy, this book, written by John Dewey and entitled "German Philosophy and Politics," will be a revelation. It is not a new book, indeed it is quite old—was it not written nearly three years ago? And is not a three-year-old book practically dead, nowadays? Yes, that comes near being true of most books, for since 1914 we have been entering a new thought-world and much of the intellectual luggage that we carried with us in our old world we are having to discard. Books written from the older points of view we do not care for. But in this case the age of the book we are talking about is a virtue. It was written so long before America entered the war and before any one dreamed that America would be drawn into the war that no one can impute to Professor Dewey the bias that war passion tends to put into the thought processes of even our most detached and dispassionate philosophers.

* * *

It has been hard for all of us and is as yet impossible for some of us to accept the interpretation of the German

attitude of mind, which has become current among the people of the Allied nations. That the Germans should be essentially different from the rest of us in respect to moral ideals and humanitarian sympathy was an idea which not many of us were prepared to grasp. While within Christendom there are many distinctions of creeds and rituals and types of organization, we had always supposed that all men were identical in the essential matters of conscience. Then to be told that in the people of Germany we have an exception, that the Germans have not only a different moral code but a different moral outlook and a different moral feeling from the rest of us—that was more than many of us, even in the interest of intensifying the war passion, could get our intellects to approve.

There was a great deal of talk about Bernhardi and his doctrine that the individual man exists for the state, not the state for the individual man, and that the state is not amenable to the moral law. But, being a General, our skepticism made us take Bernhardi as representing at most the point of view of the military caste with its perverted moral sense, and not the normal moral sense of the German people. There was a great deal of talk also about Nietzsche and his doctrine that Christian morality is false because it is built upon what he called the "passive virtues"—meekness, self-denial and such qualities. Nietzsche championed the conquering virtues and exalted the superman, the man who succeeds through power. With him might was right. But everybody knows that Nietzsche has not been considered a constructive influence in German thinking; his direct im-

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pression has not been profound. What vogue he has attained is due chiefly to the fact that his philosophy lent itself so admirably as a kind of foil against which the ethics of a more Christian kind could be explained. Nietzsche has served the function of whipping-boy or chopping-block in the philosophical debates of the past generation. But he was not seriously conceived of as either affecting or reflecting characteristic German thought. He was considered by most of us as an intellectual eccentric, a lawless comet, an individual eddy in the stream of world-thought, or, to use biological language, a "sport."

* * *

The thing that Professor Dewey's book does for one is to make one take Bernhardi and Nietzsche and Treitschke and all such writers seriously, as real and direct products of the essential German type of consciousness. Beginning with Immanuel Kant, Professor Dewey shows how the long line of German philosophical thinkers has made a home-like place in the German soul for precisely the thing the Kaiser has done in violating Belgium, in perpetrating the atrocities of which we have heard so much, and in aspiring through military might for world domination. Professor Dewey says:

Surely the chief mark of distinctively German civilization is its combination of self-conscious idealism with unsurpassed technical efficiency and organization in the varied fields of action. If this is not a realization in fact of what is found in Kant, I am totally at loss for a name by which to characterize it. I do not mean that conscious adherence to the philosophy of Kant has been the cause of the marvelous advances made in Germany in the natural sciences and in the systematic application of the fruits of intelligence to industry, trade, commerce, military affairs, education, civic administration and industrial organization. Such a claim would be absurd. But I do mean, primarily, that Kant detected and formulated the direction in which the German genius was moving, so that his philosophy is of immense prophetic significance; and, secondarily, that his formulation has furnished a banner and a conscious creed which in solid and definite fashion has intensified and deepened the work actually undertaken.

From Kant on through Fichte, Schelling, Hegel and even down to Eucken, Professor Dewey traces the effect on German thinking of the absolute separation of the inner realm of moral freedom and idealism from the outer realm of physical resource and necessity. In doing so he gives a philosophical background which explains how the presence of great poets and musicians and artists in German history can exist side by side with the Superman, and how the unquestionable tenderness of the German heart toward all these refinements of idealism can exist side by side with inordinate national egotism and ambition and perfidy and *schrecklichkeit*. Says Professor Dewey:

Ended is the paralysis of action arising from the split between science and useful achievements on one side and spiritual and ideal aspirations on the other. Each feeds and reinforces the other. Freedom of soul and subordination of action dwell in harmony. Obedience, definite subjection and control, detailed organization is the lesson enforced by the rule of causal necessity in the outer world of space and time in which action takes place. Unlimited freedom, the heightening of consciousness for its own sake, sheer reveling in noble ideals, the law of the inner world. What more can mortal man ask?

* * *

In the light of this book one's ideas are reshaped as to the difficulty of driving a wedge between the Kaiser and his people. It may be done, but it will not be done easily, for the whole structure of the German mind, built up

through a century and a half of distinctive teaching, cannot be remade by the sword. It can only be remade by the slower process of a new kind of education. The most the sword can do is to shatter the dream of the German people, to bring disillusionment where now there is faith and devotion based upon false feeling for their national *kultur*. A decisive military defeat would bring about this disillusionment and open doors of the mind now closed to those principles of ethics which the rest of Christendom believes should apply to nations and other social entities as well as to personal conduct.

One lays aside this volume by Professor Dewey with a feeling and an understanding that the German mind has been educated for so long so differently from the national minds of the rest of Christendom by the fallacious presuppositions of its prevailing philosophy that it is now a sort of intellectual pervert among the nations. And one is able to conceive the war as the attempt of the sane members of the world-community to stop the ravages of this insane neighbor and if possible to effect his cure, but if not, to render him innocuous.

Again, we say, this book is not for every one to attempt to read, though it is not technical. But any person who has a bowing acquaintance with Kant and Fichte and Hegel will cordially thank us for introducing him to this illuminating work by Professor Dewey.

When the young people of the next generation study the history of German philosophy in their college courses the thesis of Professor Dewey, as expounded in this little book will be the heart and core of the instructor's interpretation.

And is it not strange that until the war nobody ever thought of it?

THE LESSON OF HALIFAX

IT is the fashion today to speak pessimistically of human life and ideals, so that the story of the relief of the stricken city of Halifax stands out as a striking evidence of the real goodness of heart of the world. As soon as the terrible news was flashed out over the wires that fifteen hundred people were killed and thousands were homeless, there was the most rapid mobilization of the forces of civilization to relieve the distressed city. With the people homeless in the midst of a great blizzard, the most urgent problems presented themselves at once.

One of the first requests was for one million units of pneumoniac serum with which to fight the enemy which would be sure to haunt the stricken city as the people huddled together in their poor shelter. The Public Safety Committee of Massachusetts promptly gathered together the materials that would be needed for the creation of this big order of medical supply.

The contribution of various articles for the comfort of the people of Halifax was very prompt. The governor of Maine at once sent 10,000 blankets and 1,000 cots, all consigned to the Red Cross of Halifax. Later he offered the Red Cross 400,000 square feet of lumber, ten tons of putty, 200,000 pieces of window glass and 10,000 rolls of

tarred paper. Massachusetts sent a trainload of doctors, nurses and orderlies with a full line of medical supplies.

It happens that our civilization still permits the settlement of the problems of statecraft by the appeal to the sword, but there is a leaven in modern life put there by the great Teacher of nineteen centuries ago which is leavening the lump, if we will but give it time and favorable conditions. Every wonderful achievement of humanitarianism is but another evidence of the presence of the Christ spirit in the world.

WHAT TO DO WITH THE WHISKEY

WITH the closing of the distilleries there is an end during the war of the making of whiskey, but it must not be forgotten that there is now locked up in bond a great fortune in "liquid treasure." This will enable many distilleries to do a thriving business the moment that peace is declared.

Meanwhile, there is needed in the making of munitions great quantities of alcohol. There must be a further using up of valuable materials to produce this alcohol. It would seem entirely obvious that good war economy would demand the confiscation of the whiskey in bond, except such as will be needed for medical purposes, that the alcohol in the whiskey may be used to meet national needs during the war.

Under the broad powers possessed by the President, this would be possible. Mr. Wilson doubtless feels like doing many things for which public sentiment may be lacking. In this matter there should be no failure on the part of good citizens to acquaint the President with our sentiment. Whiskey is a menace, but commercial alcohol may become an instrument of victory.

THE LESSON OF THRIFT

ONE of the by-products of the war is the lesson in thrift which is being given the American people. It is the curse of many families among the middle class and below that they never save a dollar for a rainy day. Without forethought, they fall easy victims of whatever calamity comes their way.

Not only is the government teaching us to save on food and coal and other necessities, but it is also becoming the greatest saving bank in all the world. The new thrift stamps provide a means whereby everybody may loan money to the government. The thrift stamp is sold for twenty-five cents and when sixteen of these are attached to a card, they may be exchanged for a war-saving stamp which will be worth five dollars in 1923. This provides a four per cent interest compounded quarterly.

The Sunday school of the Irving Park church, Chicago, for a long time maintained a savings bank in connection with the Sunday school to teach the children to save. This was done in the belief that whatever builds up the complete man is a proper subject for Sunday school effort. Might there not be promoted a general movement throughout the country to induce Sunday school classes to begin accumulating thrift stamps, thus cultivating the spirit of economy as well as promoting the cause of the war?

Sunday school leaders could secure the cards and

stamps and thus become agents of the government in this work. The total savings attained would become a matter of interest on the part of the school. The way to teach anything to children is through action; by the concrete plan above mentioned, thrift and patriotism may be made real to thousands who never before knew their value.

A TRIUMPH FOR THE RED CROSS

THE Red Cross may be an unsectarian institution, but we cannot forget that its symbol is none the less a cross, with all of its connotation of the redeeming and ministering Christ. The triumph of this organization is not the victory of organized Christianity, but could the Red Cross have any large place in a world which was not partially, at least, controlled by Christian principles?

The big Christmas campaign for funds for the Red Cross in this country was very successful. The goal was ten million new Red Cross memberships; this goal was reached on Christmas day. Thus was completed a campaign which in all the history of philanthropy is unique, for the big total of ten million dollars was raised in a few days by the giving of almost ten million people. Nothing but a unanimous sentiment and a deep conviction of the value of the work being done could ever have produced this wonderful result.

Of course, this ten million of dollars will not support all the work to be done through the war, but with these members enrolled it is to be believed that many of them will keep their membership up during the war period without any more solicitation and that they will also serve as recruiting centers from which many new subscriptions may be secured.

A FAMINE CRY FROM FINLAND

As the world-war drags on, we continue to receive new famine calls from different nations. The latest to be added to the list is Finland. The Federal Council of Churches is bringing to our attention a letter written by Archbishop Soderblom of Sweden, in which he says: "Finland is suffering hard famine. Christian conference of delegates from five neutral countries appeals most earnestly for your strong efforts to bring help from America."

The countries in the northern latitudes have always depended upon a free commerce to keep alive. The Scandinavian countries would be in famine also were it not possible for them to reach certain countries in the outside world for supplies. Finland suffers a complete blockade, for the sea is closed to her and the civil war in Russia has deprived her of the opportunity to secure food from this nation once so well supplied with everything she needs.

Many will feel that we have done all we can in the way of relief. While we have exceeded every record which has ever been made in this country for philanthropy, we are living in historic times. A great situation demands heroism and self-sacrifice. While war is making some of the nations of the earth our bitter enemies, our philanthropies are making of some nations our undying friends. It is worth while to save the life of any man

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dying of famine, even the life of an enemy, but it is a double joy to save the life of those who may afterwards become grateful friends. Still more of the luxuries must go and we must make room at our table for poor Finland.

A little jeweler's shop with two clerks sold twelve hundred dollars worth of jewelry the day before Christmas in a mid-west city. This indicates we are not really poor yet.

SHALL WE HAVE THE REPUBLIC OF JUDEA?

It is proposed that there shall be erected in Jerusalem the Republic of Judea, so that the Jews of the various sections of the world who desire to do so may find an asylum there.

Of course, only a few Jews could go there, and only a few, doubtless, would care to. Palestine could not be made to support a population of a million people, and there are over ten million Jews in the world, very few of whom are any longer acquainted with agriculture. Yet the possession again of their native land would be a source of satisfaction to every Jew, so that such a British victory would be an event of really great significance to these world wanderers.

The setting up of a Jewish republic would also have meaning for the religionists of the western world. The cradle of religion for all of us was in the old cities of Palestine. Most of these cities are invested with great sentimental importance. Under Turkish rule they have become foul, and it is indeed a poetic soul who can travel through Palestine without a shock to his feelings. A pilgrimage to the holy land has long since ceased to be edifying to any man who is interested in cleanliness.

We can well believe that a Jewish republic under the protection of the Christian nations would open up the land to archeological research, result in clean cities and guarantee that the entire western world might have equal access to the holy places.

The only alternate proposition is that the pope should be entrusted with the rule of the holy land and even that he should take up residence there. It is difficult to believe that the Protestant powers would view this with favor.

RESTLESS MINISTERS

ECONOMIC conditions induced by the war have proved unsettling to the church, as might well have been anticipated. Some congregations are in a very panicky condition with the budget seriously imperiled. Under such conditions, it is no wonder that the minister grows discouraged.

There is the further fact that more pulpits are vacant than formerly. The taking away of our strong men for chaplaincies and places in the Y. M. C. A. service has caused some of our best churches to be pastorless and their efforts to fill the pulpits unsettle still other churches.

With more chances to move than he has had in many a day, the minister should carefully consider

just what justifies a change of pastorate. The man who changes with no other motive than the securing of a larger salary will not be justified unless his present salary is too low for efficiency in religious work. If the ministry is to be judged as a place to make money, most ministers would quit tomorrow.

Too often, ministerial changes proceed out of pique. There is some little dissatisfaction, some challenge of authority, and the minister is tempted to believe his leadership is at an end. It is not thus that great ministers act in the pastoral relationship.

We shall not say that all pastorates should be long ones. Sometimes a man does the kind of work for a church that necessitates moving away shortly afterward. When a church is house-cleaned in its moral character, for instance, the man who does the job must, like as not, go on shortly. There are men who are not intellectually vigorous enough to go on preaching continuously to the same people.

On the whole, however, we shall have stronger churches if we have longer pastorates. In many of our cities there are men who have stayed a quarter of a century. These men master the technique of their tasks and have time for the larger things. The big man is likely to stay with his job, even in war-time.

Forward With Christ!

By Thomas Curtis Clark

NOT "Back to Christ!" our battle-cry;
But "Forward with Him!" On!
The day of His "Good will toward men"
Is only at the dawn.

No voice goes forth from Galilee;
Jerusalem is still:
Christ speaks in every human heart
To teach His loving will.

Our shrine is not at Bethlehem;
He would not have us there:
He leads us to the crowded street,
Where souls of men despair;

To city slum and factory,
Or to the far, dark land;
There walks the Christ, amid His sheep,
And soothes them with His hand.

No "loyal" cry of "Back to Christ"
Can aught avail, if we
Forget the living, pulsing things—
Faith, hope and charity.

Upon us of the great today
Have all the ages come:
Before the pleadings of the world
Shall we stand helpless, dumb?

O Christ of God, O Son of Man,
Awake us from our dreams
Of ancient good and partial truth
To trust tomorrow's gleams.

A Letter to a Business Man

By Edward Scribner Ames

THIS letter is written to a business man with reference to his attitude toward religion and the church.

The man addressed is a composite of several business acquaintances, but the picture in my mind is that of a particular friend. Into this picture, as I write, are blended impressions and incidents from various sources. The letter seeks to convey something of the minister's problem in trying to interest such men in practical religion, and to make them see that religion really offers them great opportunities for usefulness and satisfaction.

The man to whom this urgent word is sent has never dreamed how much thought he has occasioned the writer, but he represents a large class of vigorous, ambitious and successful men of middle life who have been sifted out by the economic struggle and drawn into large cities by the great prizes of these commercial and industrial centers. He comes of the middle class American stock, from a small western town, is self-made, and has all the energy, concentration and masterfulness born of early discipline and a long growing sense of influence and power with men. He has a good home to which he is devoted, and in which, with his clubs, he finds his most absorbing interest outside of business. It is through his home, his wife and especially his children, that he comes nearest the things of religion. He once "belonged" to the church, but in the transition to the big city his religion became largely a memory—a memory, however, not incapable of being roused into something of sentimental earnestness at times, but for the most part pale and dormant and in theory quite out of date.

—

MY DEAR FRIEND:

If you receive this letter safely, it may occasion you some surprise. It may annoy you. It may amuse you. I hope it will do neither, but help you realize that I have thought about you a great deal and have often wondered whether we could ever understand, each one of us, the world in which the other lives. When I first thought of writing you I confess I had hopes of interesting you in the church of which I am the minister. But now you are leaving the city. You have proved yourself in business. I hear a rumor that you are accepting a very responsible position and will receive the fabulous sum of a thousand dollars a week. When I was a boy, there was a popular song about all the things one could do if he had a thousand a year. At that time no composer of songs was able to imagine a man getting a thousand a week in a business position. Doubtless you yourself must often have dreamed about the day when you might receive five thousand a year, which would be about one hundred dollars a week. Possibly there were times when that looked so luxurious and so remote that you would gladly have signed a contract for life at that figure if any one had offered it. Probably you would have been more interested in the questions of religion at that time, too, than you can be now. Or is there something about great financial success and good fortune which now and then, at least, make one sensible

of responsibility and the need of greater guidance in handling such vast personal wealth? I know a wealthy woman who stood one late summer day in her orchard of peach trees. As she looked at the beautiful peaches, golden and down-covered, and touched the delicate flesh of one, she exclaimed, "Who am I that all these wonderful creations should be given into my hands?" Perhaps it is easier to feel that way about peaches—mysterious gifts of the earth upon leafy trees—than it is about hard dollars which some one tells us we earn. But the difference isn't so great when we realize that earth and sun and rain and the work of many human hands go into the big complex enterprises out of which our wages come.

* * *

First of all, I must tell you a little of how I came to know about you. Of course, I couldn't expect you to know anything about me. Probably you pay as little attention to the church announcements in the Sunday papers as I do to the stock market reports. I first heard your name when I was away from home filling an engagement in the pretty little city where you used to live. The minister there called you by your given name. He had received you into the church and had a very human interest in knowing how you were getting along. He was somewhat surprised and puzzled, when I said I had not met you. I took the address he gave me and I remember yet the feeling I had when he told me of the big institution you were in and how near the top you were. It was a mixed feeling—a conviction that we might mean something to each other if we should hit off the beginning of the acquaintanceship just right; and a kind of hopeless feeling born of former experience and of years of observation of this kind of thing.

In certain ways, ministers work against heavy odds. It is easy to let them wait in the outside office until the other callers have all been received. You never treated me that way, and I should not complain if you had. I just mean to use that as an illustration of the way many men relate religion to their life. They feel that it is the one thing that can wait. Few men who have had a genuine religious training deliberately put it out of their life, but they often unconsciously let it get crowded out by other more important tasks.

I have at times wondered how it would have been if that very human pastor who took you into the church had preceded you to this city and had become established in a church near where you were to live. Since you already knew how human he was and yet how fine and sincere, you probably would have gone right along with him and made yourself one of his right-hand men. He would have brought you into association with a number of forceful business men who also help the various causes of religion. Your friendship and co-operation with them would have been enhanced by a disinterestedness and idealism which are among the most satisfying things in the world.

I also heard of you through a man in your line of

business. You were boys together. He always spoke of you with real zest, and his tone indicated that he was proud to be your friend, and at the same time he was a little embarrassed that you had so far outstripped him in the race.

* * *

My most vivid impressions of you, however, came from the few brief conversations we had. I remember especially what you said about the church and golf; about your gifts to good causes; and about a man who had used your name in an advertisement without your consent.

When I asked you why you did not come to church and help in its good causes, you swung around in your big chair and with a half quizzical smile, said you played golf Sunday mornings. I ventured the rather liberal suggestion, for a minister, that you might play golf Sunday afternoon. But you said that there were other things at that time. I did not elaborate the various possibilities of playing golf in the early morning hours of weekdays, or of getting exercise some other way. Your mood about the whole matter impressed me very much. Frankly, and with a little play of humor, you charged the shortcoming not to any stupidity of preachers or churches, but to your own imperfection. You did not argue the matter nor defend your preference for golf over religion. You just smilingly admitted the fact.

The nature and spirit of your gifts to charity was another subject touched upon. This came out when I asked you to contribute to our missionary and benevolent fund. When you said you would give me fifty dollars, I replied that I wanted a hundred. You lifted your eyes a little and looked at me with a slight token of the appreciation a business man has for a good-natured beggar who has the audacity to ask for double what is offered. You did not ask me very closely about the use to be made of the money, but you promised the hundred and sent it that night by mail. It would have been a still better hundred dollars if your curiosity had gone along with it. It was a good chance for you to ask me to do as another friend does who sometimes puts a larger sum into my hands and asks me to invest it in good ways and later report to him the results. I regard gifts to philanthropy as investments which pay very real dividends in the results they achieve. When a man sees his gifts actually relieving distress, or helping to educate an honest, hard-working young man, at that moment the giver gets his proper returns on his capital. Another man I know always loses out at this point. He gives thousands of dollars of which I know, but he told me he always said goodbye to the money when he made the contributions. His point was that if he expected anything to come of it he would probably be disappointed. He remarked that he tried to feel as if he had thrown the money away, or had lost it, and then if anything did come of it he was happily surprised. That impresses me as an unfortunate attitude. It has deep scepticism in it if not cynicism. It isn't constructive philanthropy. Such giving may be done in response to teasing or to the influence of custom, but it does not put into the giving of funds any such thought and anxious inquiry as goes into the making of dollars in modern business. It is likely that if men could be brought to give as much attention to distributing

their wealth wisely as they do to getting it, the causes of religion and charity would become vastly more effective and convincing.

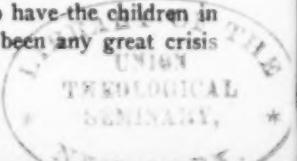
You also requested that your hundred dollars should be turned in to the treasurer with no mention of your name. Your motive was modesty, no doubt. You did not care for any publicity. You shrank from it. Unconsciously you wanted to avoid too many calls like that one. But surely a gift is often more influential when it is reinforced by the good name of the donor. Men usually wish to know who is behind an enterprise. The force of the personalities identified with a project often contribute as much to its success as their gifts. This is particularly true of causes which seek constantly to increase their adherents and working power.

One other item remains vividly in my mind from our last conversation. A tailor had rather ingeniously worked your name into an advertisement in the daily paper. At the top of his advertisement he put the statement that you were a well-dressed man, and then gave assurances of his good stock and workmanship. He did not say that you got your clothes from him, but it was the inference he wanted readers to draw. When I called that day, at your office, you were engaged in a telephone conversation and I noticed that my sudden and unexpected appearance checked, a bit, the flow and vigor of the argument, but you showed me the clipping from the paper and told me of the annoyance it had caused you. Then you agreed that if you got any damages out of the pirate you would turn the whole amount over to me for good uses.

* * *

From all these sources I have drawn some conclusions. In the first place I do not think the church did its duty by you. We should have found you sooner, shown ourselves more friendly, and explained to you what kind of a church we have. The churches are lacking in efficient methods for finding strangers when they come to the city. If there were a better human clearing-house for newly arrived residents, it would help greatly. Of course, the newcomers are usually very much occupied with the affairs which brought them to the city. Their business friends show them social attentions, but seldom are of the same religious faith; and a number of things crowd out the claims of the church. There are theaters, parks, clubs, musicals, parties, Sunday dinners with friends in the suburbs, and many other novel time-consuming and energy-draining demands. Perhaps it is not until the old folks come from the home town on a visit that the question of churches is raised. Then none of the family knows where there is a church of the right sort. If they find one and venture to attend it, they are so conscious of being strangers that they expect every one else in the congregation to realize it, too, and help to make them at home. The service lacks for them the atmosphere of familiarity and intimacy to which they have been accustomed back home, and they do not quickly get adjusted.

It certainly was nothing more definite than this which kept you away from the church. I do not think you are a sceptic or an infidel, or an opponent, consciously, of religion in any form. You were glad to have the children in the Sunday-school and if there had been any great crisis



with reference to religion, such as men experienced in the old days, you would doubtless have lined up on the side of the church. As it was, you drifted along and never came to terms, seriously, with the work of the church in the city. You have adopted modern methods and devices in business, but you did not know that corresponding developments were taking place in the spiritual interests of men. In business, for example, you work with a highly organized system. It is a great social arrangement where specialization goes along with interdependence and co-operation. The same tendency is at work in religion. It is seen that a man cannot be religious by himself any more than he can buy and sell goods by himself. To be in business means to enter into mutually advantageous relations with others. The old days in merchandising, when every deal was on the principle of a horse trade, and each party was privileged to get the best of his competitor if he could, are past and gone. Just as surely are the days of individual salvation passed away. We are good or bad in groups, or, at least, in pairs, and a single man seldom rises far above his set. One man cannot any longer get special favors in business as was once done. Neither can one get spiritual favors independently of others.

* * *

You would appreciate also the fact that in religion, as in your work, new developments are constantly taking place. Old machinery is discarded and new inventions are put into use. You have abandoned the old system of bookkeeping with its ponderous ledgers for the loose-leaf system. It was too much of a burden to have to carry the whole big book in order to deal with a single item. It is not unlike that in religion. We do not attempt to use the whole Bible on every question of conduct. Some pages are far more important than others.

There is in modern business a pioneering spirit, a search for new markets and for new processes of production and distribution. You take the whole world into your calculations. La Salle street banks are in daily communication with the ends of the earth. The same is true of the churches. They are filled with a sense of adventure. Each little and big congregation is in connection with the outside world. They send their money and their choice young people to China and India and to the islands of the sea. It is no longer a matter of mere sentiment. Modern missions are as different from the old as the present day department store is from the old "dry goods" store in which I worked when a boy. These new religious enterprises are appealing to wide-awake business men. The Laymen's Missionary Movement, the Y. M. C. A., the interdenominational educational efforts, are enlisting a stronger and more representative class of men from all lines of business. Church work, like commerce, goes on in terms of millions of dollars annually, where a few years ago only hundreds were spent. This larger, more practical, more human, and more progressive spirit of the church would appeal to a man like you and furnish you a stimulating and satisfying spiritual experience commensurate with your practical capacity and your constructive imagination. All features of the church life are being remodeled in keeping with this vaster, expanding world. New hymns are coming into use, expressing, if not less

interest in the "New Jerusalem," at least more consideration for the peace and welfare of the town we live in. New sermons are being preached. They are not so pious in their phrases, but they are more practical and deal with a far greater variety of topics. In many ways the spirit of religion is less repressive and more sympathetic toward natural activity. It is less isolated. It allows people to play games, to go to the right kind of theaters, to read novels, to enjoy good art in ways which were not possible in your youth. This is not because men have lost religion, as some timid souls believe, but because they have begun to discover the spiritual uses of common things. We begin to see that Jesus was not ascetic and morose and pessimistic about this life, but that he entered deeply into it and glorified love, and wisdom and beauty. It was the old, narrow, artificial, unworldly religion which put him to death. His own spirit was congenial to uncorrupted and aspiring human nature, and his outlook upon this life as well as the next, was sane and joyful.

(Concluded next week.)

1918

By Katharine Lee Bates

COME like Saint Michael, come!
Time's olden pendulum
Hath struck thine hour. Not hollow
Nor faint our welcome. Lead!
To Honor's field we follow;
In Mercy's cause we bleed.

Red roses—ah, how red!
We strew before thy tread.
Bright armor that is hammered
On love's bruised heart we bring.
Our Spirits are enamoured
Of splendid suffering.

Come like Saint Michael, lord
Of the celestial Sword
That smites in holy passion
To make Christ's pathway straight.
Teach us the angel fashion
Of battle without hate.

Then in departing go,
If Heaven may crown thee so,
To choral wedding-marches
Whose joy no more shall cease,
Beneath triumphal arches
Leading thy white bride, Peace.

—*The Congregationalist.*

The Fight for Character

A Letter to Young Men

By Thomas M. Iden

TO those who feel themselves sorely tempted, it ought to be a source of comfort to realize that the strongest characters are developed under the stimulus of the severest trials. The young man who is never called upon to face great temptations and tests, never obliged to make important decisions while character is in the moulding, will not be likely to resist evil successfully when he meets it for the first time in his maturity. Evil is here: we must deplore it, hate it, fight it. In general, a man grows stronger and more courageous the longer and the harder he struggles. All triumphant life, and that is the only sort of life that is worth while, issues out of conflict; when a man ceases to strive, he is already conquered. It is when the training and fighting season is over that the athlete has his hardest struggle with temptation.

Somehow I find myself feeling grateful that the way is not always easy. I like the fight,—the fight within; it's always hardest there. Somehow the presence of the foe proves good for me. It puts me on my mettle. It keeps me on my guard. It holds me alert and watchful. It calls forth all my powers at their best, and gives me self-respect when I win, or even when I lose, if I have manfully contended. In any case, the zest of life to me lies largely in the battle I am called upon to wage daily, whether I am in my peaceful home or at the fighting front. The personal stake is as great for me in the one place as in the other. If I fail to do my bit—yes, my utmost—at home, to make my sacrifice there, even to the offering of my life, to keep my strength and efficiency at its highest, my purpose pure, my motive unselfish, my body and my life clean and strong and fit,—if I, who cannot go to the front, fail to make the most of myself and of my powers at home, how much more am I a traitor and a slacker than he who, under strain and trial such as I might not endure, sometimes may show faint heart and feeble courage!

THE SOLDIER POISE

And so I like the soldier spirit, the soldier poise. I buckle on my armor—the Christian armor—for the real fight with evil. I face the foe. I challenge the enemy to combat. I find strength and assurance in the Scripture words: "I can do all things through Jesus Christ who strengthens me" and "He will not suffer you to be tried beyond your power to endure; but in every temptation will make a way for your escape."

I am hoping that I shall be a fairly good "old man." My youth had its weakness and follies, my middle life has been full of failures, but somehow I do not feel like giving up the fight,—I want still to carry on. I am happy only when I strive. I do not know how I could enjoy an effortless life. I know there is something good in me that is worthy to survive, that is capable of final victory and of permanent mastery. I would not be content to quit the effort—that would be sure death, hopeless death.

Sometime I shall win, but I do not know how to com-

prehend an ultimate victory. Heaven itself must afford chances for greater conquests, otherwise I do not know how I can enjoy it. I am built to fight, to contend;—not to spill blood, not to spoil life for another. My fight is to save life, to enlarge life, to free life. My chief conflict must ever be, not against other men, but against the other man in me, against the forces of evil that assail me on every hand. I cannot comprehend how real life here or there can be anything else than ceaseless activity. Oh, what is there in life for him who merely passes the time away, who is the willing victim of circumstance, the easy prey of indifference and carelessness, and mental and spiritual ennui? Will you not join me in covenant with God to contend this year,—whether on the bloody fighting line facing the awful enginery of hell or busy at home in bodily security, but in just as great danger of losing our souls,—of strangling the only life worth keeping,—will you not join me in a sacred covenant with God to contend this year for the full, free, abundant, triumphant, individual life of the spirit, both for ourselves and for our fellows the world over,—the life which found its most perfect realization and expression in our Master, Jesus? All the good promises of the Good Book are made to him that "overcometh."

THE KINGLY TASK

To make a man of yourself, a man you will never have occasion to be ashamed of, a man who can look the whole world in the face with steady eye, with conscious integrity—that is the task, the kingly task, set for you and me. That is what makes life fine and strong and buoyant and worth while. Let us be men who take hold of themselves, men who take themselves where they set out to go, who do what they meant to do, master themselves! All else is easy.

It's the struggle that gives zest to life, and no man ever gets into the real joy of living who does not put up a strong, good fight. There is no joy in all the range of human experience equal to that a man feels when he gains the mastery of his passions and his appetites—when he stands victor over himself.

His Gift and Mine

"Over against the treasury,
He sits who gave himself for me.
He sees the coppers that I give,
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold.
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am humbled in his sight."

By Professor Taylor

THE PACIFIST ILLUSION

THE writer has a much admired friend who is an ardent pacifist. He was for four years a valiant soldier in the Civil war and in his youth drew his sword on behalf of ideals; today, after more than a half century as a preacher, pastor, social worker and publicist, his idealism has carried him over to pacifism. He is as courageous as a lion; never in battle did he show more courage than he has always shown in his ministry on behalf of a free gospel, righteousness and a prophetic service of humanity. He preaches with the courage of an Old Testament prophet and has builded up around himself by a half-century of independent, energetic effort a great society for human welfare and housed it in a building that is fitted to meet every need of his community—a veritable House of God open seven days in the week and ministering in multifarious ways the compassion and faith and hope of Christ. Moreover his voice has been heard and his time given on all occasions to every human cause and he has dared all sorts of non-conformity on behalf of his gospel of doing good to the least of men and of interpreting the social principles of Jesus in their relation to the tangled affairs of this complex society where "man's inhumanity to man makes countless thousands mourn." Above all as a soldier he has battled against war and war-making and striven by the power of reason to help to make war forever impossible again; he knows what a barbarous business it is and he follows the gleam held aloft by the Prince of Peace. Such a man is no "slacker" or "pro-German"; he is a moral hero, but we profoundly believe he is mistaken in his judgment.

* * *

The Pacifist Idealism

In a recent editorial this great and good man lays down certain fundamentals of pacifism. We select three that cover the ground quite adequately; they are as follows: "War is a survival of the brute in man"—"violence is not the road to progress"—and—"all war is a menace to civilization." All these theorems we unhesitatingly accept; there is no reason why the most ardent supporter of our cause in this war should not emphasize them quite as heartily as the most ardent pacifist. War is a survival of the brute in man, but men cannot fight brutes with the weapons of celestial kingdoms. America did not wish war; she had grown to abhor it and refused even to prepare adequately for its eventuality. Standing armies, great navies, compulsory training and all the rest were steadfastly kept off the national calendar; we were and we are yet a pacifist nation, abhoring war and fighting only because a nation that frankly believed in the "brute in man" endeavored by the brutal means of war to trample upon mankind. We do not believe that "violence is the road to progress" and we are determined that violence shall not capture that highway and turn backward the wheels of progress. Therefore, we must turn back the tides of brute force by use of the only power to which it will yield. We

do most heartily believe that "all war is a menace to civilization" and that civilization is menaced today as it has not been at any time since Napoleon was overthrown, or perhaps since Attila and his Huns were turned back from their barbarous conquests. We are well aware that there is grave danger even in our efforts to make an end of war; that our very military effort, made necessary by the enemy's use of force, shall subtly engulf us at home in a wave of military-mindedness; that the very heroism of our soldiers lead us to laud the military virtues as things worth while for their own sakes. If we yield it will only doubly prove that "war is a menace to civilization."

* * *

The Pacifist Delusion

Pacifist idealism leads to a delusion in this world of sinful human nature; the delusion is that it will always work with all kinds of humanity. The plea of the cross will, in the end, prove more powerful than that of the "blonde beast," but it will not deter the "blonde beast" from his present foray and mankind cannot put its neck under his foot with any hope of winning him by self-renunciation. In other words, whole nations cannot practice non-resistance when civilization is threatened by dynastic imperialism and conquest, but the citizens of those nations can practice self-sacrifice by willingly offering their bodies as a means of saving civilization from the brute in man. Suppose France had humbly allowed the Prussian to march into Paris—would her passive spirit have won the apostle of "the will to power" to a renunciation of his military brutality? Suppose the antelope all humbly resolved not to contest the foray of the wolves—would their young be saved by any penitence of the wolfish horde? The Prussian would have cordially despised the complaisant Frenchman and have been convinced such folk deserved nothing better than to be ruled as slaves by "supermen." But the Frenchman has gone to his calvary in defense of his country, his home and loved ones and of civilization itself; the individual has suffered through service of his kind and died for something that was more valuable than his life. America might stand by as an apostle of peace and allow the Prussian hordes to trample down the civilization of Europe and see the growing democracy of the old world crushed by a reversion to the dynastic overlordship of a medieval age, but what of the idealism that stands by while tyranny rides freedom into the earth and a Christianity that passively holds its hands and says its prayers while the "blonde beast" puts its foot on the prostrate body of half of Christendom? The principles of chastisement hold good as well as those of peace, and when America fights an unselfish war for the salvation of idealism, democracy and civilization, it fights as a Christian nation, providing only that it keeps hate out of its heart and holds to its own pacific ideals in stating the terms of peace.

ALVA W. TAYLOR.

The Larger Christian World

A Department of Interdenominational Acquaintance

Y. M. C. A. Has Difficulty Finding Man Power

Now that the Y. M. C. A. has been able to secure the funds for its work during the next six months, it is having difficulty finding man power. The Association does not wish to enroll men who are within the draft age unless they have already been examined and rejected; in this case they must of course be sufficiently strong for the Association work. Most of the men in the Association huts will be older men, between the ages of 31 and 45. During the past three weeks, 333 men in Association uniform have left New York for duty in Europe. It is hoped that there may be found a good corps of men for service in Russia in spite of the conditions there. The Association leaders are being subjected to some criticism by narrow churchmen because in Italy they have agreed not to hold services for worship. The critics profess themselves to be jealous for the prestige of the church. In the meantime, the Y. M. C. A. continues to "go about doing good."

minutes to go about, doing good.

Dr. Gill Would Have Country Churches More Efficient

The rural surveys that have been made in Ohio in the study of the rural church have revealed in startling terms that there is a deterioration in the quality of rural life in the middle west, as typified by Ohio. The church evidently lacks the power to touch life in a vital fashion. Reporting conditions before a church congress in Cincinnati, Dr. Gill said: "While it has been the boast of the church that its ministrations are attended by improvement of moral, social, and economic conditions, there is in eighteen counties of southern Ohio only deterioration. After a hundred years of work no normal type of religion flourishes in any large area, and the only kind which for the last fifteen years has been gaining ground is scarcely better than the ravings of a Dervish. The church has failed to dispel ignorance and superstition, to prevent the spread of disease, the increase of vice, and the growth in numbers of degeneracy and delinquency. The death rate from tuberculosis for the state is 125 a thousand. In Clermont, Scioto, Lawrence, Ross and Gallia counties it runs as high as 184. In Pike county it is 216 and in Hamilton county the rate is 217 a thousand. The rate of illegitimate births throughout the state is 44 for every hundred thousand. In Jackson it is 123 a hundred thousand, and some other counties are almost as bad. The rate of illegitimacy in cities is much lower than this. In Hamilton county the rate is 66 a hundred thousand, in Franklin county 56 and in Cuyahoga county only 50."

The Continent Gives Baptist Lecture on Close Communion

There is no sensation in the denominational world more startling just now than the advice recently given the Baptists by Mr. John D. Rockefeller, Jr., to give up immersion as an exclusive ordinance. Mr. Rockefeller made his statement in a New York mission and he has now been answered by a number of Baptist ministers over the country who charge his defection to the liberal ministry under which he has sat in recent years. More recently, *The Continent*, a Presbyterian paper, has read the Baptists a lecture on the subject. The position taken by *The Continent* is expressed thus: "There is therefore no reason on earth—or in heaven—why the Baptists

should not go on baptizing by immersion just as long as they please. But there is a profound biblical and spiritual reason why Baptists have no right on account of their preference for immersion to withdraw themselves into a cleft-off branch of the church and refuse to join their fellow Christians in the brotherly communion of the Lord's Supper."

Christian Service Held in Christian Bethlehem

Christmas is an impressive holiday in Bethlehem where adoring multitudes remember the birth of our Lord. This year the circumstances were especially inspiring because for the first time in centuries the city was in Christian hands. It had been occupied by the British just before Christmas, having been captured by General Allenby. The city was taken without the firing of a gun by the British, as General Allenby had maneuvered to cut off all communications of the garrison, thus compelling its surrender.

Methodists Will Hold Great Meeting in Chicago

The Methodists will mobilize their forces in a big mass meeting in Chicago on January 17 in Medinah Temple, one of the largest auditoriums in the city. The City Missionary Society of the denomination will, during that meeting, begin the promotion of a big campaign for a half million of dollars. Bishop Nicholson will preside and Bishops Stuntz and M. S. Hughes will make addresses. The Methodists claim to be the first in point of numbers of the protestant forces of the city, though the Presbyterians are a close second. Changing conditions have made a church that had once the leading pulpit of the denomination into a city mission.

Students Rejoice Over Fall of Jerusalem

The Seminary of the Protestant Episcopal church in Alexandria, Va., had a season of rejoicing over the fall of Jerusalem. The bells of the seminary were rung and special hymns and prayers were used at Evening Prayer. One of the students is a native of Palestine and a special service was held in his room late at night.

Dr. Peabody Relinquishing Kaiser's "Honor"

Prof. Francis Greenwood Peabody of Harvard will return to the Kaiser the Order of the Prussian Crown, conferred on him some years ago. Dr. Charles William Eliot, president emeritus of Harvard, who was also given the Order of the Prussian Crown, intends to keep his. He said: "In 1909 I received the Order of the Crown from the Prussian Government and do not propose to return it."

Episcopal Rate of Gain Declines

The Protestant Episcopal denomination has recently issued the Churchman's Year Book in which statistics of growth for the past year are presented. The growth of the denomination has been above thirty thousand annually in recent years but it fell off to 10,000 the past year. The Christian world will wait with interest the appearance of other year-books which will tell more of what is happening to organized Christianity under war conditions.

Dr. Clark Interested in Foreign Work

Dr. Francis E. Clark, of the Christian Endeavor movement, in a recently published address makes an appeal for the foreign work of the Christian Endeavor society. The budget for this work is modest, requiring only twenty dollars a day, and he is

trying to place the responsibility for this budget by finding people who will contribute a day's expenses.

Billy Sunday Goes to Washington

Billy Sunday has lately closed a series of meetings in Atlanta, Georgia, and this week will open a campaign in the city of Washington. His tabernacle is located near the Union station.

Bring Back Missionaries as Chaplains

The number of languages spoken on the western front of the Allies is rather bewildering and the governments have been at some pains to secure the chaplains needed to care for all the men. Missionaries are being brought home to care for the people who speak dialects of Arabic, Malagasy, Maori and other tongues. The religious significance of the work of these missionaries on the western front will be very great.

Congregational Pastoral Supply Busy

The war is placing new burdens upon the churches of the congregational form of government and the work of the Congregational Board of Pastoral Supply has become increasingly significant in its denomination this year. The board is supported by six New England states, but in actual service the churches conferring with it are from twenty-six states, one territory and one foreign country. The report of the board indicates that more churches have been assisted this year than in any previous year.

ORVIS F. JORDAN.

The Sunday School

Get Busy!

The Lesson in Today's Life*

HERE seems to be a logical sequence to our lessons this year: "John Prespares the Way for Jesus," "Jesus Begins Work," "Jesus At Work." Jesus gave us to understand that both his Father and himself worked; activity characterized them. I give it as the careful conclusion of over eighteen years in the ministry that Sunday schools fail because so little real and intelligent work is put into them; that all forms of so-called church work fail because of the laziness of those in charge and of those who are called upon to do something in a religious way. There is plenty of hot-air and a corresponding lack of efficient toil. In the big steel plants they have learned how to conduct the super-heated gas from the top of the mammoth converters around to the engines that drive the dynamos and thus conserve much power. Such a process has not yet been invented in the church. Most Official Boards, many preachers and some evangelists abound in highly-heated air—if we could only use it to supply the present lack of coal and gas and warm some of the poor; but they are like the gentleman whom James meant: "Depart in peace, be ye warmed and fed!"

Beecher was once asked, soon after he came to Brooklyn, the reason for his very successful church. He replied: "It is because I have 450 members, all of whom go out through the week and preach the gospel." In one of our great cities a Christian Endeavor convention was being held. In a hotel lobby two business men noticed the Endeavor badges on the



Rev. John R. Ewers

young men. "What are those fellows?" one asked the other. "Why, don't you know—the Civil Engineers." Running a Sunday school or a church is a problem in engineering. So far, our biggest task has been how to supply the power! "Jesus worked"—don't forget that—he worked!

A resolve which every church leader should make with the beginning of this new year is that he will toil arduously himself and that he will compel all of his helpers to work. Loafers should be shamed aside; lazy people should be thrust out. The church suffers because it is cursed by talkers who positively will not toil. "Jesus worked." "God works." "The servant is not above his Lord."

* * *

But there are two sides to this problem as with most others. Perhaps we have not been giving people attractive, worthwhile things to do. Just now we are witnessing in our churches a multitude of new activities. As I pound the typewriter I can hear the women talking over in our Red Cross room. Fifty or sixty women come every week. They happily toil from nine to five. Their social engagements have all been forgotten. They are making bandages for the boys at the front. Our men went out in teams and raised money for the Y. M. C. A. One of our leading men headed up the city committee for Bibles for the Soldiers and was rewarded by hundreds of dollars from his own church. Business men hustle for the Liberty Bonds and for the Thrift Stamps. Every good work connected with the war is heartily and patriotically backed. Our people—many of them—are busy. It shows that when they are convinced that the work they are asked to do is worth-while, when they can see some definite outcome to it, they are not afraid to work. As leaders this must give us pause. Can we not make religious education as popular? Can we not make the winning of souls for Christ as attractive? Can we not make all the means of soul-culture as definite? One difficulty is that all of these last things continue through the years—they are steady processes. People respond to some attractive, temporary thing with greater alacrity. But leaders must make work appealing.

* * *

In these days of frenzied war-work we must not relax our efforts to keep up the church. A survey, very limited in its extent, leads me to believe that fewer people than usual are joining the church, that the attendance at Sunday schools, prayer meetings, missionary meetings is considerably below normal in these same days. We dare not neglect the church. The churches are the centers of idealistic peoples, disinterested peoples. Not in vain do we appeal to such to buy bonds for our government, to put Red crosses in their windows, to buy Bibles for the soldiers, to pour out their money for the Y. M. C. A. work. But let us not forget that the church is the mother of all these charities and patriotic enterprises and therefore she must be kept strong and vigorous. Not less but greater efforts for the government, but greater efforts for the church. This means redoubled efforts? Yes, decidedly. Thus the point of all we are trying to say—more work must be done. These are days of fierce living. These are times of tremendous effort. Laziness now is thrice damned. To loaf on the job now is too contemptible for words. Get busy. Do something. Keep at it. To live in the greatest hour of history and to spend that hour in lazy ease rouses the ire of the gods.

Jesus healed the brokenhearted. Jesus delivered the captives. Jesus gave sight to the blind. These words did not mean much to us three years ago. Today they mark our work also. The boy dies in France—bind up the brokenhearted. Our men are in German prison-pens. Remember them. This soldier's eyes are shot away. Be eyes to him. What calls for sympathy, for unselfish living, for loving devotion to the cause of humanity—in a word, what calls for Christianity! Get busy!

JOHN R. EWERS.

*This article is based on the International Uniform lesson for January 20, "Jesus at Work." Scripture, Mark 1:21-45.

Books

Three New Books on Religious Education*

ONE does not need to go further than the titles of the recent works that deal with religious education to discover that those who discuss the theme have discarded the older individualistic categories in which both education and religion were once defined, and have seen the necessity of dealing with both as social sciences. This is made clear in an early chapter of Professor Coe's impressive work. Society is the most important of the educational agencies that play upon the child. And whatever social influences are controlled for the purpose of giving a particular curve and direction to young minds have educational values. The term "unfolding the powers of the child" is no longer regarded as an adequate definition of education. Rather, it is the function of the educator to bring the child and society together in such an adjustment as will lead to social efficiency. It is, as Professor Coe states, a way of getting the human energy of each generation effectively applied to the maintenance and increase of human welfare. Its purpose is not the impartation of knowledge, nor some plan of inciting to virtue, but by processes of interaction to enable the child to live in the various relationships which life offers, and perform such tasks as contribute to the common good. "The first concern of education is not a text-book or anything that printers' ink can convey, but the persons with whom the pupil is in contact, and the sort of social interaction in which he has a part." The school of today introduces the pupil to community life, and gives him real functions in it. Elections, holidays, civic anniversaries and festivals may be as useful for education, if properly employed, as the work of the class room. The claim of any sort of knowledge or skill to a place in the curriculum must meet the test of social fruitfulness. In a word, "social character and efficiency are to be achieved through social experience; social experience is to be had primarily through the performance of social functions, but it may be extended through imagination in the use of well-selected and well-graded subject-matter that represents the social experience of the race; school experience is most effective educationally when the pupil experiences the last break between it and the life of the larger society."

Such general statements, together with a discussion of the philosophical setting of modern educational theory and the place of the individual in a socialized education, constitute the first part of Professor Coe's volume. Part two is devoted to the social interpretation of Christianity as requiring social reconstruction in religious education. Here are discussed the aims, first essentials and process of religious education, and the church, as an educator, with a final chapter on the new theory of the curriculum. Probably the most interesting section of the work is part three, which provides the psychological background of a socialized religious education, with a discussion of the social character of human nature, children's faith in God, their religious limitations, the struggle with sin, and the achieving of character.

Part four, the organization of a socialized religious education, considers the Christian reorganization of the family, the church school, educational relations between state and church, and the methods by which the denominations and interdenominational organizations may co-operate in the task. The final section of the book is a review of the more important theories of religious education, under such titles as Roman

*A Social Theory of Religious Education. By George Albert Coe. (Scribner, \$1.50.)

Religious Education and Democracy. By Benjamin S. Winchester. (The Abingdon Press, \$1.50.)

Religious Education and American Democracy. By Walter S. Athearn. (The Pilgrim Press, \$1.50.)

Catholic, Dogmatic Protestant, Ritualistic Protestant, Evangelical Protestant, and Liberal.

The volume is by far the most substantial and important contribution thus far made to the literature of religious education. Every page is significant, every sentence is vital to the theme. In this book Professor Coe has brought his series of works on the psychology of religion to a fitting climax, and has placed all students of religious education and all workers in the field under lasting obligation. A carefully classified bibliography is provided.

* * *

Professor Winchester is chairman of the commission on Christian education of the Federal Council of Churches, and is a member of the department of religious education in the Yale School of Religion. He has addressed himself in his admirable volume to a review of the forces which historically have contributed to the modern ideal of free and democratic education. This series of chapters provides a stimulating background for the study of the modern field of religious education, and leads appropriately to the discussion of the community task in providing means for a scientific method of religious instruction. The entire second portion of the book is occupied with a careful summary of plans and programs for week-day religious instruction, including the English, French, Australian, Canadian and German state plans, and the more important experiments that have been made in various parts of the United States to meet the recognized need. This review includes the North Dakota, Colorado and Gary plans, the religious day school, the vacation Bible school, and various other programs for community co-operation. The book gathers in compact form an indispensable body of facts on this great theme.

* * *

Professor Athearn is connected with the religious education department of Boston University, and has gathered into his volume a large amount of admirable material previously published in the Malden pamphlets. These pamphlets have grown out of the interesting and fruitful experiments made by him and his associates at Malden, Mass., a few miles from Boston. The chapters include discussions of religious education and American democracy, the correlation of church schools and public schools, in which the various experiments previously named are listed and described; a community system of religious education, in which the Malden plan is interpreted; the unification of educational agencies, in which the work of the more important interdenominational agencies is set forth, and finally the work of religious education now carried on by colleges and graduate schools. All these discussions are supplemented by carefully prepared bibliographies, making the work an exceedingly valuable compendium of information regarding present efforts and needs.

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John Clark, secretary of the county board, ministers. At the afternoon session the C. W. B. M. team had charge. Talks were given by Mrs. Nell Glenn, Webb City; Mrs. C. H. Swift, Carthage; Mrs. Dan Bartholemew, Joplin, and Mrs. W. K. Hurlbut, Joplin. The evening program was in charge of the "Flying Squadron," with C. C. Garrigues presiding. D. W. Moore, county superintendent of Bible school work, spoke and Mr. Garrigues presented the world task in an address on "The Death of War." A copy of the county plan of work in wall-poster form will be left with each church in an effort to line up all of them in the missionary and benevolent work of the brotherhood. The Jasper county organization conducts two elders and deacons' conferences each year. A ten-day assembly was successfully held last year. The assembly this year will include a school of methods, a rural church institute, an elders' and deacons' conference, a C. W. B. M. conference, and a mission study class. There will be also fine Chautauqua features, with plenty of camp life and recreation. A monthly paper is published by the board. Over \$1,200 was expended last year in the work. The last county convention reported 500 registered delegates. Here is a county that is alive to its opportunities.

* * *

—The Milton, Ind., church contributed \$100 to Armenian and Syrian relief at Christmas time.

—J. R. Moorman, of St. Joseph, Mo., has received and accepted a call to the work at Lancaster, Ky. Mr. Moorman preached the union Thanksgiving sermon for the Protestant churches of South St. Joseph, Mo.

—State Secretary John P. Sala, of New York, recently reported that \$5,350 had been subscribed for the Forward Movement for state missions in New York, which movement Mr. Sala is promoting.

—A. R. Liverett, of First church, Jefferson City, Mo., received a call to Walla Walla, Wash., at a substantial increase in salary, but upon the insistence of his congregation he decided to remain with his present task.

—John W. Gratton, of Highland Park church, Des Moines, has resigned from his pastorate and will enter Y. M. C. A. service in the army. He expects to be assigned to Camp Dodge. Mr. Gratton is an Englishman, and has wished for some time to do his part in the struggle across the sea.

—The church at Clayton, Ill., passed favorably upon the question of consolidating the services of the local churches during January and February because of the scarcity of fuel. Other churches appointed committees to confer jointly upon the matter. Late reports have not come in.

NEW YORK A Church Home for You.
Write Dr. Finis Idleman,
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—James Small, of Hyde Park church, Kansas City, has received orders from Washington to report to his commanding officer at Camp Doniphan, Fort Sill, Okla. He is now in service at the camp, with the rank of first lieutenant. A number of Mr. Small's relatives have been killed in the war, and he has made numerous efforts to secure a chaplainship at the front in Europe, that he might be in the thick of the fight. Thus far, he

has not met with success because of his age.

—W. D. Endres, of First church, Quincy, Ill., recently held an open air meeting at the Electric Wheel Works of that city.

**MEMORIAL CHURCH OF CHRIST
(Disciples and Baptists)**
Oakwood Blvd. West of College Grove
Herbert L. Willitt, Minister

—The North Yakima, Wash., church celebrated the first Sunday of this month as Turner-Buckner day, with the retiring pastor, W. F. Turner, and the new minister, S. G. Buckner, as chief actors and speakers. It was hoped to have 1,200 in the Bible school, with 600 in the adult department, which department would be instructed by Mr. Buckner, who is an expert teacher of men. Mr. Turner preached his farewell sermon in the morning, and Mr. Buckner his first one in the evening.

—F. W. Mutchler, of Grant Park church, Des Moines, is rejoicing in the addition of 117 members to the congregation there, through a meeting held by the Millard evangelistic company, of Minneapolis. As another result of the meetings an old debt of \$2,500 was cleared, with a good surplus as a nucleus for a building fund. This church has a membership of over 1,100. The Millards are now in a meeting with J. Irving Brown, at Sac City, Ia.

—O. W. Baylor, of Francesville, Ind., has accepted a call to Davis Street church, Ottumwa, Ia., and will begin his duties there about the middle of the month. This church has been without a pastor since early in November, when the former pastor, I. S. Bussing, resigned the work and left for Georgia, because of the health of his wife.

—The church building at Rolla, Mo., together with the parsonage, burned recently, with a total loss of \$8,000.

—C. M. Chilton holds the record among the ministers of St. Joseph, Mo., for the longest continuous service with

one congregation. He will have completed twenty years of work there on March 1. The last services of this congregation in the old church were held December 23, and all meetings are now being held in the magnificent new building.

—Walter Kline has resigned at Hamlin, Ill., and will probably enter the government mail service.

—Miss Gretchen Garst, who has been supported as a missionary at Akita, Japan, by the Keokuk, Mo., congregation for six years, recently paid this church a visit, she being in this country on furlough. Miss Garst will return to Japan next September. Mr. J. O. Boyd, one of the leaders at Keokuk, writes that the congregation there regrets exceedingly to see their pastor, Wallace R. Bacon, leave them for mission work in China. "The Bacons have done a fine work in Keokuk, and it looked as if their usefulness were just beginning, with large possibilities for future results," writes Mr. Boyd. The new missionaries expect to leave for China in September.

—D. H. Shields, of Main Street church, Kokomo, Ind., has been "requisitioned" for a month's work in the cantonments, and the congregation there has released him for this service. Twenty-eight boys of the church are in the army camps. Some of the Kokomo churches, Mr. Shields writes, are uniting evening services in order to save fuel and light. Both Main Street and South Side churches are reaping good results from the great union tabernacle meeting which has just closed, with the Bulgin party leading.

—The Foreign Society reports that it is giving the services of nearly all the missionaries on furlough to the Men and Millions Movement in the final drive for the completion of the campaign.

—Report comes of the completion of the fine new institute building at Osaka, Japan, by missionary W. H. Erskine. This structure was erected through the generosity of William Christy, in mem-

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CARL VAN WINKLE
Office Secretary

Board of Education of the Disciples of Christ
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THOMAS C. HOWE
Treasurer

ory of her husband. It is called the Christy Memorial Institute. At the opening of the building the class rooms were crowded with the Japanese students of the day and night schools.

—Allan T. Shaw, who leads the church at Pekin, Ill., addressed the local Woman's Club on "World Democracy," and recently gave a popular lecture at Concord, Ill. During December there were ten accessions to the membership at Pekin, and ten members were added during the month to the woman's mission society.

—Mrs. Rowena Mason, a life-long friend of the National Benevolent Association and for sixteen years president of the Christian Orphans' Home Board, is reported seriously ill. Mrs. J. H. Hansbrough, of St. Louis, leader in the benevolent organization for many years, has gone to Texas for a rest. Her weakened condition is due to the prolonged serious illness of her husband.

—W. J. Evans, recently of Neoga, Ill., is the new leader at Mason City, Ill.

—Mrs. J. C. B. Stivers, of Cleveland, O., has generously taken charge of the Cleveland Orphans' Home in the interim of the going of one matron and the coming of another.

—Tolbert F. Weaver came to the leadership at Nacogdoches, Tex., in October, and since his coming the Bible school has been increased in membership sixty per cent.

—On a recent Sunday the men's class at Paducah, Ky., First Bible school took an offering to be used in donating a dinner for the local orphans' home.

—Over \$300 was raised at Beaver, Pa., church the Sunday before Christmas in behalf of the Armenian and Syrian sufferers; also \$50 for the Y. M. C. A. Other offerings were made to the Red Cross, Ministerial Relief and the National Benevolent Association. This congregation rededicated its remodeled building on December 30. All missionary apportionments have been met this year, and more money was raised than in any previous year, as was indicated at the congregational dinner and business meeting which was held January 4. C. O.

Reynard, of Hiram College, was speaker at this meeting. Charles H. Bloom, pastor at Beaver, writes that there is a fine spirit of unity among the churches in this city of four thousand people.

—A new venture at Highland, Kan., is a quarterly meeting of the men (and their wives) from all the Christian church boards of the county. Sixty persons met in the Highland church parlors on the evening of December 27, writes the Highland pastor, Floyd Allan Bash. Plans were there laid for extensive cooperative work in the county's eight churches of 1,500 members. A recent home force evangelistic meeting at Highland church added fifteen members to the congregation.

—For the first time in many years, the church at Amarillo, Tex., closed 1917 out of debt. Notes were burned last year amounting to \$7,500. Then the entire building was overhauled and improved through the generosity of two of the members. Over \$12,000 has been raised during the year, in addition to the money needed for these purposes.

The Bible school at Amarillo gives one offering per month to the support of the orphans and old people. The C. W. B. M., with the Endeavorers, has pledged itself to care for a missionary this year. The Endeavor society has a regular attendance of over a hundred, with twelve very live committees. The church has contributed \$2,500 during recent weeks to Texas Christian University. About eight new members have been added this year.

—The chapter from the book, "Progress" on the history of Disciples of Christ has been reprinted by the Campbell Institute editorial committee. Irving H. Chenoweth of First church, Philadelphia, made use of 2,000 copies with his local church imprint.

—All offerings at the Christmas service at First church, Portland, Ore., were devoted to Armenian and Syrian relief, and totaled \$450, one of the largest contributions ever made by the congregation. The program was given on the Sunday evening before Christmas, a "White Gifts" exercise being the cen-

Disciples Suffer in Halifax Catastrophe

Our church in Halifax was planted by the American Christian Missionary Society. It seems very appropriate therefore that the American Society should voice the general sorrow of our brotherhood because of the recent catastrophe which has overtaken that beautiful Canadian city. In the explosion and fire which followed, our church building was seriously damaged, while every home in the church membership was visited by destruction or death, or both.

A personal letter from L. A. Miles of Halifax sets forth some of the sorrow and discouragement which prevail. Fortunately he and his good wife were not seriously injured though their home was damaged. One by one he names the members, telling of loss of home, loss of business establishment, loss of eyesight (600 people lost an eye in the city) and loss of life.

The Sunday School annex of the church building was blown in. All the windows and window sashes were broken. The organ was ruined. It will cost about two thousand dollars to put the church in shape again.

It would seem that while others have gone to the rescue of life and to the sup-

plying of immediate physical needs, our churches and Bible Schools might raise a special fund to repair the church building. The little band of Disciples are scattered and disheartened. They are meeting from house to house, breaking bread and continuing in prayer. Their preacher has returned to Prince Edward Island.

A contribution of two thousand dollars will greatly cheer these brethren. In addition to the effort being made among the Canadian churches to raise funds for other wants, our churches and Bible schools in the states should supply this two thousand dollars at once. This is the first great disaster to a city of North America as a result of the world war and it has seriously affected our people.

Let all offerings be promptly forwarded to the American Christian Missionary Society, Carew building, Cincinnati, Ohio, designated "for the Halifax Church," and they will be properly received and accounted for and forwarded to the brethren in Halifax.

ROBERT M. HOPKINS,
Bible School Secretary.

Cincinnati, Ohio.

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tral attraction. H. H. Griffis leads at Portland.

—The Christian Endeavor societies of the Amarillo, Tex., church raised about \$400, with which an auto was purchased and presented to the minister of the church, Ernest C. Mobley, as a Christ-mas gift.

—The Chicago Heights, Ill., church has four soldier boys who send back for the church work one-tenth of their wages.

—Burris A. Jenkins has a new book out from Revell's, entitled "Facing the Hindenburg Line." This is a stirring account of Dr. Jenkins' experiences in the war zone during his recent service there under the Y. M. C. A.

HAVE YOU REPLIED

Joint Apportionment Committee
Carew Bldg. Cincinnati, Ohio

—H. H. Harmon of Lincoln, Neb., now at the front in France as chaplain, writes: "I am happy to verify the reports we have heard concerning the increased seriousness of the men as they face this situation. They have great discussions in their billets at night, and the questions they bring are very interesting. Every day I am the more glad that I came. I think I shall stay at my present task for several weeks yet and then my work will be more general and over more territory."

—C. M. Wright, one of the new districts evangelists of Illinois, writes that since the new plan of work has been adopted for the state work he notices a very substantial increase in the offerings of a number of the churches to Illinois missions.

—J. W. Leonard of Cleveland has accepted a call to the work at Petoskey, Mich.

—Harper McCune, who has recently been called to the Alexandria, Ind., pastorate from Anderson, Ind., began his work there the first Sunday of January.

—The Salina, Kan., church contributed \$35 to Armenian relief the Sunday before Christmas. A troop of Boy Scouts has been organized at this church, with the pastor, Arthur Dillinger, as scout master.

—The Joint Committee on Missionary Education has issued a sixteen-page

leaflet, with suggestions as to the treatment of the six missionary programs included in the regular topic calendar for the year and six additional programs based on the joint education programs.

This material is intended both for the Bible school and Christian Endeavor Societies. The leaflets may be secured from the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

In Foreign Mission Fields

In the Forests of Africa

One of our African missionaries sends in the laconic note that he has just traveled three hundred miles through the forest, preached in twenty villages, and baptized eighteen converts. He writes as though this were a very ordinary occurrence. Similar reports come from our missionaries all over the world. While the war is attracting the attention of the people at home, our missionary workers are going on without abatement in their earnest endeavors to spread the gospel of Christ.

Education of Chinese Women Going Forward

Miss Emma Lyon, who is at the head of our Girls' School in Nanking, China, writes that the school has opened with better promise than in any year of its history. In the enrollment are pupils from the best families in the city. One of the pupils is the head magistrate's granddaughter. She also has a girl from a wealthy Chinese family in the Island of Java. More than a hundred girls are crowded into the little dormitory, and it is filled with beds to the very roof in the garret. The education of women in China is practically all in the hands of the Christian missionaries.

Institutional Work at Wuhu, China

The workers at Wuhu, China, report that they have recently purchased five pieces of property for our future institutional work there. They are now consolidating these pieces, utilizing the Chinese buildings, and getting ready for the construction of the necessary new building as soon as the war prices recede a little. The outlook for work in that great city is very hopeful. Alexander Paul writes concerning this work, "A great deal of our time has been taken up in trying to arrange for classes for women and girls to be held in our home. Now that Miss Dale has returned and has already begun extended work, we find ourselves badly crowded for room. All the women's meetings are being held in our home. This will have to be till we get our new center going."

Hospital Work in the Philippines

There were fifty-four baptisms during the quarter from July to September in our missionary work in the city of Manila, Philippine Islands, and nearby points. Dr. W. N. Lemmon, who has just returned to the Philippines, writes of the work in the Mary Jane Chiles Hospital, Manila. He is overrun with patients and has performed many operations already. He writes of a nurse

in his institution who has been disinherited by her family because she has left the Catholic Church and has united with our communion. He says, "She is standing the persecution bravely. And I wish some of you in the home land could see how her face beams and how she is studying the Bible."

Student Volunteers to Meet

The Student Volunteer Convention has been postponed on account of the war, but a group of about two hundred leaders have been called together at East Northfield, Mass., to discuss the present challenge to student life and the needs of the mission field.

A Notable Mission Conference

The Foreign Missions Conference of North America will hold its annual session in Garden City, Long Island, January 15th to 18th. This will be a memorable session, as it is the twenty-fifth anniversary of the organization of the conference. The Foreign Society will be represented at the meeting.

Prospects for Big March Offering

Indications are constantly coming in that the March offering for foreign missions will be unusually large this year. Many pastors are saying that the present world conditions will furnish a great challenge for missionary giving.

BERT WILSON, Secretary.
Cincinnati, Ohio.

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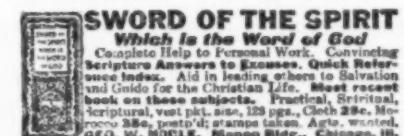
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